

DISCONTENT

"MOTHER OF PROGRESS"

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HOME, WASH., WEDNESDAY, MAY 8, 1901.

WHOLE NO. 140.

WHY MARRIAGE CONTRACTS?

I desire to say a few words in answer to Comrade Schellhaus, who has an article on page 3 of this issue of *Discontent*, not in defense of the serial story, for that speaks for itself, but regarding his defense of the marriage contract. He says:

Marriage is a tripartite contract, of which the community is one party to it, because the behavior of married people affects the welfare of the community in many ways."

Just how the behavior of married people affects a community to the extent that it becomes necessary to include the state as a party to the marriage contract I cannot see. I do know, however, that it is the whole aim and object of the state in these contracts to levy a tribute on those who wish to live together, and it uses all means to prevent the consummation of happiness between two human beings until this tribute is paid. Again he says:

"True marriage is the basis of the home; and no community can prosper without good, permanent homes; therefore the contract should be formulated, agreed upon and recorded."

And yet in a few lines before this he admits the contracts are not, and cannot be, lived up to because the parties are unable to do so. I presume he will admit the inability of the state to fulfil its part as well as the other two, hence of what use is a contract that cannot be fulfilled? He further says:

"The candidates for marriage are, as a rule, not qualified for the conjugal relation, nor for the duties of parentage. It is not the marriage that is at fault, it is those who marry."

Well, friend Schellhaus, if it is the fault of the candidates for matrimony, will a contract make them any better qualified for the duties of the married state? If not, why have it? No man or woman can tell how long they will continue to love each other, and all the formulated, agreed upon and recorded contracts you can pile up will not make them love when they hate each other. Neither will they in any way change the behavior of any married couple or change lust into love, but they have often changed love into lust. Again:

"Every divorce disturbs, if not destroys, the home, and the children are the chief sufferers."

Are not divorces the direct result of having a formulated, agreed upon and recorded contract that cannot be lived up to?

I cannot agree with you when you say: "The laws in regard to marriage, necessary as some of them are, are necessary evils."

I cannot think any laws which work evil are necessary, but they should be repealed.

As to our example being heeded by the outside world I have only this to say. We find ourselves upon this planet not from choice, but as we are here, like the rest of humanity, we must have a place in which to live. We feel that if those who are mutually agreeable and har-

monious can and will get together that this life will have for them more happiness than if scattered all over the land. Hence, we might in one sense say we are not living for the sake of the world but for our own happiness; and I must say that, to me, there is more happiness to the square inch here in this little community than any other place I have ever lived in. If the world wishes to laugh with us and be happy all well and good, but if they wish to cry we will try to let them cry alone.

OLIVER A. VERITY.

FACTS, NOT PERSONALITIES.

I notice Comrade C. L. James' article and can hardly believe he is in earnest in what he says of A. R. Wallace; however, it is facts we need, leaving each one free to act and give expression to honest convictions. Professor Wallace, unlike many of our materialistic friends, denies the possibility of anything being "supernatural," for he has scientifically proven that the word is meaningless. Merely because we do not fully understand all of nature's manifold unseen phenomena is no reason for crying out supernatural, for it only signifies our own ignorance.

Not so, friend, "delusion, fraud and legend" will not account for "almost all" the phenomena that Professor Wallace or anybody else has seen or may see any day of the year. I do not speak from hearsay upon this, yet I do not ask anyone to accept my verdict, but to prove the same for themselves. Now this vaccination craze, what is it? Have you all fully investigated it? I am doing so and am amazed that such a villainous, murderous, disease-producing practice was ever tolerated for a moment by sane people. I will quote, as I am convinced no doctor would risk ruining his reputation (?) unless he had profited by the adage: "A wise man changes his opinion, a fool never."

Professor E. M. Crookshank, M. B. M. initials stand for, I give them as used), R. C. S. (maybe you know what all these Kings College, London, Eng., an acknowledged authority on bacteriology, says: "We have no known test by which we can possibly distinguish between a lymph which is harmless and one which might be harmful to the extent of communicating venereal diseases." Are you willing to take this risk?

Dr. C. W. Amerige, Springfield, Mass., in a carefully prepared treatise on vaccination, says: "In 1798 Dr. Edward Jenner asserted 'The person who has been thus affected (by his system of vaccination) was forever after secure from the infection of smallpox.' This has been proven one of the many medical lies! Jenner claimed there was no such thing as spontaneous cowpox, but that the disease was given to the cows by the hands of men who had been grooming horses afflicted with a disease called 'grease, glanders and farcy,' and

which is identical with pulmonary consumption in the human, as Dr. Collins proved by post mortem. Jenner used both 'grease,' ichor and vaccine virus, and his own son was his victim, dying of pulmonary consumption. To a reasoning person it is a self-evident fact that the 'matter' is a malignant poison, which transmits malignant diseases." Do you think it wise to poison your blood, either willingly or by compulsion?

Dr. Alex Wilder, an eminent scholar and professor in the U. S. Medical College of New York, says: "Vaccination is the infusion of a contaminating element into the system, and after this you can never hope to regain the former purity of body; thus tainted the body is made liable to a host of ailments; consumption, scrofula, cancer, leprosy and venereal diseases may and do follow vaccination."

Vaccination Inquirer and Health Review, London, Eng.: "Fifty-eight French soldiers were vaccinated in 1880 by the regimental doctor, lymph taken from a Spanish child; all, without an exception, were infected with syphilis."

Dr. Winterburn, of New York, reports 900 well attested cases of invaccinated syphilis. The German vaccination commission up to 1880 reported 750 cases of illness from syphilitic virus.

Arm to arm vaccination is not now practiced so commonly, yet the fact does not change the poisonous virus.

In 1878 Parliamentary Returns gave this: "Twenty-five thousand children are annually slaughtered by disease inoculated into the system by vaccination, and a far greater number are injured and maimed by the same unwholesome rite." No wonder England was forced to make vaccination optional, but it was not done until almost the whole people were poisoned. And we are now fighting this monstrous medical monopoly. Don't go to sleep over it. When the people are compelled to poison themselves lawfully and awfully to furnish the doctors "patients" it is about time we woke up to a "realizing sense" of our rights as well as wrongs!

Dr. Epps, who for 25 years was director of the Jenner institute, says: "Vaccine virus is a poison. As such it penetrates all organic systems. It is neither antidote nor corrigent; nor does it neutralize the smallpox, but only paralyzes the expansive power of a good constitution, so that the disease falls back upon the mucous membranes. Nobody has a right to transplant such a mischievous poison into the body of a child—or adult either. One wonders where the doctor hid his conscience all these 25 years. But he tells the proven facts."

Dr. Alex Ross, of Toronto, Can., says: "I object to vaccination because I have known that 1,100 children under 12 years of age were vaccinated into smallpox and died from it in Montreal in 1885. I have had 40 years' experience and know full well that vaccination sows and broadcast the seeds of the most filthy

diseases of skin, blood, hair, eyes, throat, all of which are transmitted to future generations. Erysipelas is a common ailment to follow after vaccination. I know that filthy cattle diseases have been transmitted to children by vaccination with the rotten cast-off pus from diseased cattle. The danger from vaccination is infinitely greater than that from smallpox. We have no antidote for vaccine virus poison, but have for all others. All the protection we have against any disease is improved knowledge of hygiene and sanitation and a healthy constitution. The theory is that vaccination protects, thus one of two things is self-evident: either the vaccinated are in no danger from the unvaccinated, or their theory is false, and no one has a right to compel another to run the risk of being blood poisoned for life by vaccination."

Dr. Ross says: "I stand for the right of every citizen, rich or poor, high or low, black, brown, red, yellow or white, the individual's right above all others to maintain the purity and integrity of his person as against all theory or practice of unsettled or unsought defilement, his right to resist by all means in his power the enforcement of vaccination on his own person or the bodies of his children."

In this city, of about 8,000 inhabitants, over 2,000 children were vaccinated two years ago, and now another visitation is being conducted. Every school child must show his arm and unless it shows "a good five-point vaccination" he must be duly poisoned again, and if too poor to pay for it the city foots the bill. The wishes of the parents don't count compared to the emptiness of the doctors' pockets! Many are protesting, but they will have to take up their little "hatchets" and smash "the biggest thing on earth"—the United States medical monopoly.

FLORA W. FOX.

Pity this, but it was impossible to complete a new train for President McKinley to make the trip across the continent to dedicate the new battleship. However, the train is composed of the finest Pullmans that could be gathered together, all of which were refitted and refurnished. While our ruler is making this trip hundreds of workmen are walking the ties or riding in box cars looking for work. Great is American liberty.—The Toller.

Men are not so much miserable because they drink as they drink because they are miserable. Misery is produced by poverty and poverty is the product of injustice. Justice will abolish involuntary poverty, and when men are relieved of want and the fear of want more will have been accomplished for temperance and the suppression of vice than all the suppressive measures. I do not believe in law-made morality.—Tom Johnson.

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all money orders payable to DISCON-
TENT, Home, Pierce County, Wash.STATE GOVERNED OR SELF GOV-
ERNED—WHICH?The following paper was written by
C. H. Cheyse and read by him at a
meeting of the Home Literary Circle:

There is an interrogation in the air; it broods in every land, is whispered or shouted by all sorts and conditions of men in at least as many languages as the builders of the tower of Babel used. "SOCIALISM, WHAT IS IT?" That is the question—and what a question! Pilate's demand of the Galilean reformer was not vaster nor more imperative; in fact, this is simply a reiteration on multitudinous tongues of that unanswered query of some 20 centuries ago. This much is certain, there is no universal or unanimous reply, for each and every individual has a variant view of Socialism. To one it may merely mean an "eight-hour day" and increased wages, while to another it signifies a cityless country and countryless world; the fulfillment of the poet's dream—the furling of all battle flags, the federation of mankind!

One thing only are we Socialists all agreed upon, and that is—that Socialism is a hope! A hope of betterment, racially, nationally, individually, physically, spiritually—and it is this hope which springs eternal in our breasts and keeps us all pressing forward as comrades in arms against a common foe. We may not be agreed as to plans, but what of it? We are, in the main, agreed as to principles and while we none of us new, nor at any time, are responsible for the success of plans, we shall be, in the last analysis, responsible for the triumph of principles—and the future will condemn us if we are false to our highest thoughts and neglectful of our opportunities. With all the vast body of literature upon the subject, the outlines merely of Socialism have been sketched, and the most optimistic and audacious do not dare to fill in the picture for all time. None of us are infallible—not even Albert Kinsey Owen, of Topolobampo defame—and, just as our generalizations are usually too sweeping, so our perspective is generally too limited. We fail, and must inevitably fail, when we attempt to paint the future, for none of us know or can know what a day may bring forth. Our chief concern should be with the now, and this is full of un-socialism the world around.

Under Socialism you will not have, as here in America under the present system and regime, a country whose natural resources are able to support very many times its population of 70,000,000, yet about one-twentieth of the number is constantly unemployed, or at least was before the Hispano-American war broke out. Under Socialism you will not have in such a country as this, with its enormous wealth and its unequalled capacity for increased production, the natural opportunities sequestered, appropriated, annexed, by the legislatively

favoured few, until you have the unparalleled fact of 77 per cent of the wealth of the nation owned by less than 5 per cent of the nation. Think of it. The collective treasure of the producers clutched in the greedy hands of a few thousands of the so-called upper classes—God save the mark—while the toiling masses are \$40,000,000,000 in debt.

Under Socialism you will not have in this country, with its vast unoccupied territory and its infinite undeveloped resources, a number of educated (?) people so absurdly ignorant that they chatter about "overproduction," notwithstanding the obvious fact that a considerable number of the nation do not have at all times sufficient of the common necessities of life, let alone ordinary comforts. Overproduction should always and ever be translated UNDER-CONSUMPTION.

Under Socialism you will not have a handful of mighty mean citizens flaunting in purple and fine linen, while better of their fellows have not where to lay their heads; the former living in palaces, and kenneling, nay, even burying their dogs luxuriously; the latter tramping the streets and roads and finding no opportunity to obtain sufficient bread for the offspring of their loins—perishing for lack, in hovels, under the very shadow of temples built for the worship of those who profess with the lip to believe in a Great Provider.

Under Socialism you will not have delicate women wearing their fingers and lives out, in unhealthy dens, stitching shirts or overalls at a few cents a dozen that a crowd of healthy, able-bodied loafers may batten upon the value created by the incessant toil of these frail sisters; nor will you have as now this same crew of soft white-handed men and women who, their whole lives through, never by any chance sprung one bead of perspiration upon their dainty, unfurrowed foreheads through any single act of genuine labor, yet who are clothed in splendor that Solomon or the Queen of Sheba never dreamed of, while they rest perpetually on beds of flowery ease, apparently unhaunted by the far-off shrieks of misery and the hideous distortions of the limbs of those fellow beings whose persistent, agonizing toil forces them to sweat great drops of blood.

Under Socialism you will not have in your cities, as now, fragile girls careless of their virtue, selling their sexual sweetness and passion to men of gross and lewd appetite, for the wherewith to purchase such food and raiment as necessity demands, or their temperament and nature craves; nor will you have children of tender age with pinched and pallid faces, hawking trifles, while ribald oath and lewd jest falls glibly from their lips, belying oft the half-hidden, half-revealed sadness of their eyes which look up into the careless faces of the passersby and seem to say: "Look and see if there be any sorrow like unto my sorrow!"

All this, and much more of deeper pathos and greater iniquity, obtains in our midst, at this the dawn of the twentieth century; it constitutes an industrial slavery, is an Africa of darkest hue; is un-socialism; in a word, is HELL.

The way of escape, the only way out, is through Socialism—but Socialism of what kind? There are definitions upon definitions, and fault can be found with

all of them. Here is one, however, that suits me better than any I ever saw in encyclopedia or dictionary; it is from the pen of a fellow Anarchist, and is scientific though broad of gauge:

"Socialism is the belief that the next important step in progress is a change in man's environment of an economic character that shall include the abolition of every privilege whereby the holder of wealth acquires an anti-social power to compel tribute."

In practice that means Liberty, Equality, Solidarity! It implies the utter effacement of all monopolies; it premises the land to the laborer thereon, the tool to the toiler therewith, the product to the producer thereof; it promises the boon of industry "free competition," wherein rent, interest and profit will perforce cease to be; it predicates mutual banking and the organized credit of the workers because they are workers; it means full recognition of individualism in mutualism, as the vital bond of integral society; it means in the last analysis the science of Good Fellowship! What prevents this condition from obtaining now? Primarily, lack of belief; secondarily, those blessed words—"THE STATE!" And under any brand or stripe of Socialism, save Free Socialism—or Anarchism—you will have our friend the enemy to guard against and fight.

In the past it has been down with the king; with us Anarchist Socialists (and right here let me say that Shelley and Emerson thought like us; Morris and Massey and Whitman are of us; Kropotkin and Tolstoi are with us!) it is down with the state! and we care not how the damned thing goes, we only care that it go! We steadfastly insist that it shall be wiped out, not white-washed; razed to the ground, not patched and buttressed like a falling temple!

To bring this abolition of government and governmental institutions is the aim and effort of all Free Socialists; 'twill take time and work, persistent work, in the way of educating and developing a vigorous sentiment against and disbelief in the long-cherished, closely-hugged salutatory delusions of the illiberal liberal majority!

And lest the dust and clamor raised by some of the self-styled "practical Socialists"—stamping around this country advocating all sorts of impossible panaceas for the evils that do presently beset us—should dull your vision or hearing to the whisper from the bottom of the well, my fellow Anarchist and comrade, let me bid you stand fast in Liberty, wherein alone men are set free! Take heart of courage, and keep your tiny stream of truth constantly flowing against the rock of skepticism and unbelief that confronts you, and it shall surely, though slowly, dissolve, becoming later fertile soil for the propagation of Proudhon's grand aphorism—"Liberty, the mother, not the daughter of order." This scientific principle once established amongst us a grander republic shall obtain than has ever yet entered into the heart of any Plato to conceive.

Friends, the question is up to you. Of what breed are you? You can't be mongrel! The question before you is, compulsory cooperation or voluntary cooperation, or, in other words, State Socialism versus Free Socialism; choose ye which shall have your allegiance. As

for me, I run up the old red flag of labor and liberty, crying hopefully:

"Fling out the flag! Let her flap and rise in the rush of the eager air, With the ring of the wild swan's wings as she soars from the swamps and her reedy lair; Fling out the flag! And let friend and foe behold, for gain or loss, The sign of our faith and the fight we fight—the freeing of Labor from Labor's cross. Oh! red is the blood that flows through all, whoever, wherever he be; And warm is the light that shines on all for hope and for liberty; And that's the desire that burns in our hearts, forever quenchless and bright, And that's the sign of our flawless faith and the peerless fight we fight."

As the sky above is fair for all, whoever, wherever he be; As the blessed stars on all shed their light of hope and of liberty, So let the earth, this fertile earth, this well-loved western land, Be fair to all, be free to all, from strand to shining strand! Bet boy and girl and woman and man in it at least be sure That all can earn their daily bread with hearts as proud as pure; Let man and woman and girl and boy in it forever be Heirs to the best this world can give—happy, and fearless, and free.

Fling out the flag! Let her flap and rise in the rush of the eager air, With the ring of the wild swan's wings as she soars from the swamp and her reedy lair; Fling out the flag! And let friend and foe behold, for gain or loss, The sign of our faith and the fight we fight—the freeing of Labor from Labor's cross! It is not for a cause that is less than all's, that is not for truth but a lie, That we raise our faces and grip our hands and lift our voices high, As we fling up the flag that friend and foe may see, for gain or loss, The sign of our faith and the fight we fight—the freeing of Labor from Labor's cross."

C. H. CHEYSE.

THE SERIAL STORY.

A correspondent wonders why no one has said anything in commendation of the serial story which has for some time been running in DISCONTENT. I have also been looking for the views of some one in regard to it, for surely it has had its influence on the minds of many of the readers of the good little paper. It is closed, and we need no longer wait to see "how it is coming out" to express ourselves.

Mrs. Jerauld has a very pleasing, easy and graceful style in story telling, and keeps her readers following her characters from chapter to chapter whether they like her subject matter or not. One can see the people she describes, the homes and the places in which they act, and it all sounds as though it might be true. But I cannot say that in my judgment any deep problem is solved or any wisdom or light thrown on the pathway of human creatures who are struggling to reach temperate happiness and just relations with each other. As far as I can see her remedy for all troubles in sex affairs is simply to do without any legal ceremony. All her legally married people are unhappy, unwise and unkind to each other, and seemingly cannot find any way to modify or improve their unfortunate relations together. All her couples who live together without a legal ceremony are good, kind, know exactly how to adjust themselves to one another, and are, consequently, very happy; and what is

more wonderful their love seems to be as permanent and exclusive as the conventional world expects that of legally married people to be.

Now, I confess that I have not so much faith in the importance of the mere ceremony of marriage. I have not seen in my life that its existence or absence played any considerable part in the happiness and wise living of couples. I have seen that the "free union" of two ignorant, narrow-minded people is as apt to be unhappy as though they were legally bound, and I have seen two broad-minded, intelligent, high-natured people very happy together though married as tightly as church and state can do it. The ceremony itself is no longer the unbreakable thing it once was. Men and women who are unhappy together nowadays very seldom stay together merely because of the legal tie between them. More often it is because of economic reasons or because of the children to whom both are equally attached. These causes under present economic systems would exist if no one thought of a legal ceremony. No one is very tightly bound at the present time by the marriage rites alone; people without children and with independent means find ways to separate with very little trouble, when they really wish to do so.

The deeper questions of how to live our lives so as to bring out the best and brightest within ourselves, of how to adjust our sexual relations so as to bring the greatest and most lasting happiness has not been touched. No one can write a story that will illustrate the happiness and wisdom of "free relations" as yet, because no one has ever found it in actual experience. The practical, life-long freelovers I have met are not, by any means, samples of unalloyed happiness; I do not say why they usually have more trouble than almost anybody else in the world—it may be because the pathway of every earnest reformer is rough and thorny. But at least they have not shown us how to be lastingly and peacefully happy as yet, either by precept or example.

To me the question of sex relations is a deep and complicated one not to be lightly and easily solved by the abolition of a few old words of a preacher or a magistrate. Mutual love is beautiful and sweet, but ah! the dying of love is the saddest thing in life. Whether its death occurs in the bonds of wedlock, or between two free people, it is equally sad. It is so sad that it has led many sincere people to believe that the only road to happiness is not to love any very deeply or lastingly, but to flit from one to another carelessly and be ready to detach one's self at a moment's notice. Perhaps if all mankind lived this way, and did not strive to make permanent homes with one another, they would be happier; but the type of permanent and monogamistic lovers would have to die out or their sadness would blight the happiness of the others.

I have yet to see the individual, either a confessed varietist or a conventional monogamist, who could see the one he loved dearly and best of all turn to another with her love and caresses with calmness and content. And yet every lover of freedom will say that no one has a right to coerce the love of another. Where is there a solution of this trouble? How are we to find the highest happiness without injuring anyone? It is a

deeper problem than the mere doing away of an old ceremony which has already lost its meaning will solve. Though I admit we must start even, be free to experiment before we will ever find out. The story which is to teach us the great secret of happiness and wise love is yet to be written. LIZZIE M. HOLMES.

SHARPS AND FLATS.

Talmage speaks an infinite deal of nothing—more than any man in all America. His words are as sounding brass and tinkling symbols; his eloquence as like unto a mighty wind raging among tall trees. His discourse is of small moment, but with spiced chaff he catches the multitude of unlearned, and with windy phrases heralds himself afar as a man of merit.

What the average orthodox skipilot does not know of sociology and economics would fill several libraries, and is only equaled by his monumental self-assurance, especially in dealing with matters he as little comprehends as a denizen of the barnyard knows of Homeric poetry. As the religious press is conducted by this class its columns contain about as much pious stupidity and downright falsehood as could be jammed into that much printed space. Having solved the whole social problem by pulverizing the "rum power" the religious press has discovered a brand new "solution," and it seems likely they will have their work of settling the economic question to do over. The new solution is extremely simple—as simple as the minds that conceived it. The rich are to all suddenly become Carnegies, and, after pauperizing the workers to amass their princely fortunes, these commercial bandits are to hand over the net results of their pilfering in the name of sweet charity, to be used in constructing libraries for the benefit of men whose stomachs are more in need of food than their brains. Thus the horrible spectre of social revolution is to be banished, and the lion of labor is to lie down with the lamb of capital in blissful peace, and all will be lovely. Eureka! Mr. Hanna will now please fetch out the American eagle and let him proceed to scream! The sun do move, God and McKinley reign, and all wisdom will die with the Christian editors.

A copy of the American Farmer, published in Indianapolis, drifted into my hands the other day, and a casual perusal of its columns has convinced me of the existence of total depravity. How the poor, miserable little thing ever got so far away from home is a mystery to me, but I suspect it was used by some Indianapolis crockery dealer in packing a consignment of yellow crockeryware he was shipping south for the negro trade. From its title I had a vague notion that its columns were chiefly devoted to suggestions regarding the best method of planting oats and rye and peanuts, etc., but there is where I discovered my woeful ignorance of matters agricultural. The American Farmer is simply a Republican political organ, and whoops things up for national expansion, colonial empire and all the other hatchlings of the McKinley incubator. This political fake, masquerading as a farm journal, also wants all opponents of McKinleyism branded as traitors and pun-

ished as felons; all of which unadulterated rot is foisted upon an unsuspecting public in the guise of a purely non-partisan agricultural paper. The editor, as well as the publisher, together with most of the contributors, prefixes the title "Honorable" to their names, which appear at the head of the editorial page. The perpetrators of such a barefaced journalistic fraud are too contemptible to merit even a castigation of bull's hide, but they richly deserve a sound thrashing with a desiccated implement of torture supplied by that animal.

Once every two years the people of the several states round up all the cranks, lunatics and fools who have escaped the asylum and send them in a body to the state capital to make laws, as the result of which the land is cursed by freak legislation to such an extent that it has become a difficult matter for an honest man to keep out of the penitentiary. Government gone mad is what we have today, and there is but one road of escape—Anarchy.

The so-called eastern question, so long talked of and written about, has shifted from the Balkan peninsula to China and Corea, where Russia and Japan now confront each other in deadly rivalry for political and commercial supremacy in the Orient. At the same time England, Germany and France are looking over the fence with intense interest, with the United States fooling around the back alley; and all signs harbingers a fast-approaching international squabble, the direful results of which no one can now foretell.

ROSS WINN.

CRITICISM.

On reading No. 137 of DISCONTENT I feel inclined to make a kind of categorical analytical criticism of its contents. On reading the first article I wondered what would be gained if Mr. Brinkerhoff had completely vanquished Mr. Holmes and Mr. Holmes had completely vanquished Mr. Brinkerhoff. If one were to tell me that three is more than ten, and would prove it by changing a rod into a serpent, what would be gained? Free Commercialism and Free Communism have nothing to do with the problem sought to be solved. When all men are good no such questions can arise. The question is, how can men be made good? The stream cannot rise above the fountain, and it is of the same character as that of the fountain. The subject with which these gentlemen are contending has been discussed for ages, and the solution is no nearer now than then. It is wiser to deal with causes than with effects.

The next is a letter from J. H. Wood which indicates much careful thought on the part of the writer. Thomas Paine expressed the truth when he said "while society is always a blessing, government at its best is but a necessary evil." It is necessary because men are not good. If they were, government, as we understand it, would not be needed. All reformers are wasting their energies in dealing with effects while they ignore the causes. The problem of reform lies in the individual. In his undeveloped, incomplete state he must give rise to conditions of like character, in accordance with the law—like causes produce

like effects. Conditions being crude and antagonistic, as the life of the individual is antagonistic and incomplete, government, though an evil, is necessary. It seems that Mr. Gillie does not quite understand Mr. Wood. No one can be a slave in one thing and free in another. Slavery and freedom are incompatible and cannot exist in the same person. One is necessarily a freeman or a slave.

Mr. Orcutt has made some true statements in regard to revolutions. That one of which we are so proud gave us a new government. Let any intelligent, honest man contemplate its present condition and then tell me what the mass of the people have gained by that revolution. But when he speaks of "the principles of Anarchism" I am at a loss to know what he means, since Anarchism is purely a negation.

We now come to the article by C. L. James. It seems that he has lived long enough to learn that somebody else knows a little, and that he does not know it all. Truly, "fools rush in where angels scarce dare tread." When he attempts to belittle such men as Wallace, Crookes, Sedgwick, Victor Hugo, Flammarion, Judge Edmunds, Senators Talmadge, Sprague, Wade, such scientists as Professor Mapes, Coues, Hyslop, such scholars as Quackenboss, Savage, Newton, in fact multitudes of professional men, and millions in common walks of life, he belittles himself and places himself on the scale of intelligence circumscribed by "delusion, fraud and legend," which he declares is the scale of their intelligence. All sensible, honest men can but deplore his ignorance and egotism. But he is to be pitied rather than blamed; for that is the way he is made. Miss Brukk gives him a little rub, which is good as far as it goes.

A few words now with regard to the serial story. It seems to be the aim of the writer to discuss the question of marriage. Marriage is a tripartite contract, of which the community is one party to it, because the behavior of married people affects the welfare of the community in many ways. The reason that it cannot be lived up to is because the parties to it are unable to do so. Lust is a stronger impulse than love; for no one who loves another will wrong the one loved. True marriage is the basis of the home; and no community can prosper without good, permanent homes; therefore the contract should be formulated, agreed upon and recorded. Every divorce disturbs, if not destroys, the home and the children are the chief sufferers. The candidates for marriage are, as a rule, not qualified for the conjugal relation, nor for the duties of parentage. It is not the marriage that is at fault, it is those who marry. The same condition exists here as in government. The laws in regard to marriage, necessary as some of them are, are necessary evils. The same may be said of all statute laws. Laws against crime do not affect honest men, nor restrain men from the commission of crime. You who live in Home need no laws to regulate your lives. But your status will not apply to the mass of mankind. While I applaud your moral courage and your resolution to live in accordance with your convictions, I fear your example will be but little heeded by the outside world.

E. J. SCHELLHOUS.

FROM BOSTON.

Some attempts have been made here by sympathizers of the revolutionary movement in Russia to arouse public sympathy for the revolutionists. Some of our comrades took an active part in the matter and donated \$10 to the fund that they were trying to raise, but owing to the conservatism of the backward element—respectables, political aspirants and would-be revolutionists—the movement has reached its dead level.

On Sunday, April 21, Comrade Emma Goldman lectured here. In the afternoon she addressed an audience in Lynn, where our Italian comrades had arranged a meeting for her. The shoe town made a good showing, as about 100 people attended the meeting. The traveling propagandists should make a note of this.

Comrade John Most visited us on Sunday, April 28. John speaks German, and mighty hot German, too. We regret that his mighty force and intellect is nearly valueless where it is needed most—in the English propaganda, or American, if you choose.

For many years it has been customary among all sorts of revolutionists to commemorate the Commune of Paris on the 18th of March, the day it was proclaimed, but the comrades here propose this year to commemorate its downfall, known more particularly in socialistic history as the "bloody week of May." The lessons to be drawn from its failure are valuable. K. A. S.

ASSOCIATION NOTES.

Paul Rostel has put a brand new picket fence around his acre.

Harry Winter has fenced his acre. He split cedar slabs for the boards.

Mrs. O. K. Smith sold her improvements to M. V. Dadisman and left last week for Colorado.

Our literary last Saturday evening was very entertaining. As a rule, they are enjoyable, but this one was particularly so.

The many log fires about these days show that some of our new settlers are getting a move on them as well as some of our older ones.

Larkin and Verity launched their new scow last week. It was built for the purpose of holding the wood they are going to furnish the steamer Typhoon, which runs on this route.

Our fleet is used for transporting articles needed in our every-day life as well as for our pleasure and happiness. See any difference between our anarchistic fleet and that of government?

John Talbot returned last week with two sailboats and a red flag flying at the masthead. He went out to see what he could get to start in the fishing industry, and we suppose he got what he wanted.

Comrades Richard Leonhardt and

Jens Lodholm and Mrs. H. Lindstrom and daughter, Christina Christensen, all of Anderson Island, visited their many friends here for several days last week. Come again, friends.

A new launch made its appearance in our bay last week. Johnny Adams is the captain, engineer and deckhand. This makes a fleet of two launches, three sailboats and 15 small rowboats with a carrying capacity of about 150 people.

The land owned by the Mutual Home Association is located on Von Geldern Cove (known locally as Joes Bay), an arm of Carrs Inlet, and is 13 miles west from Tacoma on an air line, but the steamer route is about 20 miles.

The association is simply a land-holding institution, and can take no part in the starting of an industry. All industries are inaugurated by the members interested and those willing to help them. Streets are not opened yet and we have no sidewalks. Those thinking of coming here must expect to work, as it is not an easy task to clear this land and get it in condition for cultivation. There are 80 people here—23 men, 22 women and 36 children—girls over 15 years 4, boys 3. We are not living communistic, but there is not anything in our articles of incorporation and agreement to prohibit any number of persons from living in that manner if they desire to do so. Those writing for information will please inclose a self-addressed, stamped envelope for reply.

HOW TO GET TO HOME.

All those intending to make us a visit will come to Tacoma and take the steamer TYPHOON for HOME. The steamer leaves Commercial dock on Monday, Wednesday, Friday and Sunday morning at 8 o'clock. Be sure to ask the captain to let you off at HOME.

RECEIPTS.

Donation from proceeds of Kropotkin meetings in New York \$50, Lodholm \$1.50, Leonhardt \$1, Slocum \$1, Hart 50c, Lewin 50c, Barnes 25c.

FINANCIAL REPORT

Of the Kropotkin Meeting and Entertainment in Boston.

Meeting, March 10.

Receipts:	
Admissions at hall.....	\$ 47 00
Tickets sold in advance.....	15 40
Sale of 7 copies of Moribund Society.....	1 75
Total.....	\$ 64 15
Expenditures:	
Hall rent.....	\$15 00
Printing.....	2 50
Newspaper advertising.....	1 65
	19 15
Balance.....	\$ 45 00

Farewell Social, March 23.

Receipts:	
Admissions at hall.....	\$ 18 75
Hat checks.....	3 35
Tickets sold in advance.....	38 50
Total.....	\$ 58 60
Expenditures:	
Hall rent.....	\$ 9 00
Janitor.....	51
Printing.....	1 60
Refreshments, etc.....	10 42
	21 52
Balance.....	\$ 39 08

Recapitulation.

Proceeds of meeting.....	\$ 45 00
Proceeds of social.....	39 08
Proceeds of a raffle by some comrades.....	19 25
Grand Total.....	\$103 33

The proceeds of the meeting and social are held in trust by K. A. Snellenberg and from the raffle by D. Mikol.

K. A. SNELENBERG,
D. MIKOL.

BOOKS AND PAMPHLETS

FOR SALE BY DISCONTENT

Irene or the Road to Freedom. Sada Bailey Fowler.	1 00
God and the State. By Michael Bakunin.	05
Moribund Society and Anarchy. By Jean Grave.	25
Anarchy. By Enrico Malatesta. Is It All a Dream. By Jas. F. Morton, Jr.	10
God and Government: The Siamese Twins of Superstition.	05
The Chicago Martyrs; The Famous Speeches of the Eight Anarchists in Judge Gary's Court, and Altgeld's Reasons for Pardoning Fielden, Neebe and Schwab.	25
Five Propaganda Leaflets on the Sex Question.	10
Personal Rights and Sexual Wrongs What the Young Need to Know. E. C. Walker	10
The Revival of Puritanism. E. C. Walker	10
The Evolution of the Family. Jonathan Mayo Crane.	05
Love in Freedom. Moses Harman.	05
The Evolution of Modesty. Jonathan Mayo Crane.	05
The Regeneration of Society. Lillian Harman.	05
Motherhood in Freedom. Moses Harman.	05
Judgment. Wm. Platt.	05
The Coming Woman. Lillie D. White.	05
Plain Words on the Woman Question. Grant Allen. With remarks by E. C. Walker.	05
Variety vs. Monogamy. E. C. Walker	05
Marriage and Morality. Lillian Harman.	05

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A NEW FAMILY MEDICAL WORK

BY DR. J. H. GREER.

This book is up-to-date in every particular. It will save you HUNDREDS OF DOLLARS in doctors' bills. It tells you how to CURE YOURSELF by simple and harmless home remedies. It recommends NO POISONOUS OR DANGEROUS DRUGS. It teaches simple COMMON SENSE METHODS in accordance with Nature's laws. It does not endorse dangerous experiments with the surgeon's KNIFE. It teaches how to save health and LIFE by safe methods. It is entirely free from TECHNICAL RUBBISH. It teaches PREVENTION—that it is better to know HOW TO LIVE and AVOID DISEASE than to take any medicine as a cure. It teaches how typhoid and other fevers can be both PREVENTED and CURED. It gives the best known treatment for LA GRIPPE, DIPHTHERIA, CATARRH, CONSUMPTION, APPENDICITIS, and every other disease. It is the best medical book for the home yet produced. It is not an ADVERTISEMENT and has NO MEDICINE to sell. It tells you how to live that you may PROLONG LIFE. It opposes medical fads of all kinds and makes uncompromising WAR ON VACCINATION and the use of ANTITOXINE. It has hundreds of excellent receipts for the cure of various diseases. It has 16 COLORED PLATES, showing different parts of the human body. The chapter on PAINLESS MIDWIFERY is worth its weight in gold to women. It has a large number of valuable illustrations. The CARE OF CHILDREN is something every mother ought to read. It teaches the value of AIR, SUNSHINE and WATER as medicines. It contains valuable INFORMATION for the MARRIED. It advises people with regard to marriage—tells who should and who should not marry. Those CONTEMPLATING MARRIAGE should get this book at once. This book has 800 pages, is neatly bound in cloth and will be sent to any address for \$2.75.

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VIEWS OF HOME.

1. General View of Home from Rocky Point and entrance to Bay.
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 3. Boat and Beach Scene.
 4. Across the Bay.
 5. Rocky Point.
 6. King Residence.
 7. Worden Residence.
 8. Adams Residence.
 9. Cheyee Residence.
 10. Discontent Office.
 11. Parker Residence.
 12. Interior of Schoolroom No. 1.
 13. Interior of Schoolroom No. 2.
- Price, mounted, 25 cents; unmounted 15 cents. Order by number of DISCONTENT. As new views are taken they will be added to the list.

Articles of Incorporation and Agreement of the Mutual Home Association.

Be it remembered, that on this 17th day of January, 1898, we, the undersigned, have associated ourselves together for the purpose of forming a corporation under the laws of the State of Washington.

That the name of the corporation shall be The Mutual Home Association.

The purpose of the association is to assist its members in obtaining and building homes for themselves and to aid in establishing better social and moral conditions.

The location of this corporation shall be at Home, located on Joes Bay, Pierce County, State of Washington; and this association may establish in other places in this state branches of the same where two or more persons may wish to locate.

Any person may become a member of this association by paying into the treasury a sum equal to the cost of the land he or she may select, and one dollar for a certificate, and subscribing to this agreement.

The affairs of this association shall be conducted by a board of trustees, elected as may be provided for by the by-laws.

A certificate of membership shall entitle the legal holder to the use and occupancy of not less than one acre of land nor more than two (less all public streets) upon payment annually into the treasury of the association a sum equal to the taxes assessed against the tract of land he or she may hold.

All money received from memberships shall be used only for the purpose of purchasing land. The real estate of this association shall never be sold, mortgaged or disposed of. A unanimous vote of all members of this association shall be required to change these articles of incorporation.

No officer, or other person, shall ever be empowered to contract any debt in the name of this association.

All certificates of membership shall be for life.

Upon the death of any member a certificate of membership shall be issued covering the land described in certificate of membership of deceased:

- First: To person named in will or bequest.
- Second: Wife or husband.
- Third: Children of deceased; if there is more than one child they must decide for themselves.

All improvements upon land covered by certificate of membership shall be personal property, and the association as such has no claim thereto.

Any member has the right of choice of any land not already chosen or set aside for a special purpose.

CERTIFICATE OF MEMBERSHIP.

This is to certify that has subscribed to the articles of incorporation and agreement and paid into the treasury of the Mutual Home Association the sum of . . . dollars, which entitles . . . to the use and occupancy for life of lot . . . block . . . as platted by the association upon complying with the articles of agreement.

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